

How can an existence which is impermanent be of permanent benefit?

Let us seek knowledge in intelligence which is above transient dreams that cause the steady recurrence of suffering due to ignorance of what we are and what we must become.

P. 33. Surely there is no way of knowing ignorance or intelligence without knowing ourselves. Sermonizing about them is to clothe our miseries with unprofitable meaning. But understanding of them is given us as we learn to see ourselves in everything we do.

The time for plowing is infancy and that for sowing is youth. The harvest is for maturity but if the field is not plowed early, the sowing is late and the bountiful harvest is never reached for it is still too green to be gathered before the frosts come.

The teacher, like the good farmer, observes the seasons and works accordingly. Were he not to do so, there would be sorrow for harvest. Futile would be his work for the laws of nature wait not upon the whims of anyone.

So life, though in time it be short with one, outlasts the longest spent in futile striving

End: The Challenge



How we teach democracy.

Were educators capable of distinguishing between the immediate or remote cause <sup>of an incident</sup> which is fact and the crude incident which is commonly taken for fact, they could hardly, in their well-meant attempts to deal with the crucial present, have succeeded only in pointing to the urgencies of our situation while "playing up" a specific solution to which they attach greatest significance. This solution, we find, has to do with the need for revising syllabi in the interests of air-mindedness, consumer education, Pan-Americanism, the eradication of racial prejudice, physical preparedness, vocational guidance, and so forth, each of which, though having merit, is only a panacea, not a true <sup>core</sup> solution. ~~In~~ other words, Each proposal can at best solve a particular difficulty; but cannot help us to untie the intricately-wound knot of human torpidity-ignorance <sup>of mind</sup>, so prolific of present and future tragedy.

But there is the long view of education which is more than local in scope and whose healing, re-creative purpose we begin to fulfill as we undertake to deal with humanity as a whole <sup>through</sup> with special emphasis upon individual need, <sup>This</sup> which alone, can point the way to social realization of the necessity for universal collaboration by means of individual growth towards intelligence whose enfranchising possibilities continue to be grossly neglected by our reliance upon panaceas, not education. For the original purpose of the school, though neglected and by now almost forgotten, is to guide the pupil



*beginning! The Challenge*

P<sub>26</sub> Since the splendid purpose of education is to assist the child to discover his untapped resources of intelligence, to stimulate him to develop functional mental powers to be actively expressed in behavior, to help him to help himself by means of self-examination, the teacher must therefore be an artist, that is, one who desires to use intelligence creatively and not photographically in his work. He does not tell the child what he is but, instead, strengthens him for the time when he is prepared to approach himself both of the unknown self and the as yet unknown, more capable Self. The teacher knows that telling the young of these things does no good for while they may listen and perhaps remember the words they have heard, they will not thereby apply their powers to the end of consciously-directed growth. How should they if it is not required of them that they exercise these powers?

P<sub>27</sub> Each truth which we would have pupils understand as each is able to do so has an underlying meaning, a being of its own which must be penetrated to be understood. Only by being as impersonal as the thing in itself can we make of the self a tool to comprehend meaning. Only by means of impersonal but not indifferent response can one further the child's education so that the teacher keeps himself open to life by means of a more interested examination of his immediate experience whose mysteries he must fathom to outgrow.